THE *Saints Transfiguration:* OR The *Body of Vileneſſe* changed into a *Body of Glory.*

A

SERMON

Preached at *Martins Ludgate* *October* 19. 1654. At the Funerall of that Reverend, and faithfull Miniſter of JESUS CHRIST Dr *SAMUEL BOLTON*, late Maſter of *Chriſts Colledge* in *Cambridg*, With a ſhort account of his Death.

By *EDMUND CALAMY*, B.D. Paſtor of *Aldermanbury* in *London.*

To which are annexed Verſes upon his Death, compoſed by divers of his Friends and Acquaintance.

The righteous periſheth, and no man layeth it to heart, and merciſull men are taken away, none conſidering that the righteous is taken away from the evil to come. Iſa. 57. 1.

fathers where are they? and the Prophets do they live for ever? Zach. 1. 5.

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TO THE RIGHT HONOURABLE

ROBERT

EARL OF

WARWICK,

BARON OF

LEEZE.

Right Honourable:

IT *hath pleased God to take unto himself a* Reverend, Learned and Pious Minister Dr BOLTON, *one who* feared God above many, *Who was (not without just cause) highly esteemed by your* Lordship, *whose memory is very pretious to you, and who was very dear to a* Religious Daughter *of yours now with God (whom I mention for Honour sake)* the Lady Lucy Roberts.

The ensuing Sermon *preached at his* sad Funerals, *I crave leave to* dedicate *to your* Lordship, *as a* publike acknowledgement *of the many and great favours I have received from you.*

The deſign of it is, to wean Chriſtians *from the evermuch* love *of their* bodies. *All men by nature are prone* curare cutem magis quàm animam, *to take more care and ſpend more time for their bodies, then for their ſouls: Hence it is that they think no* coſt *too much that is laid out for the feeding and cloathing of their bodies, no* gift *too great that is given to the* Phyſitian *to heal them when diſeaſed, but* any thing *too much which is given to a* godly Miniſter *for the good of their ſouls: Hence it is, that the* working dayes *are too few, and too ſhort for their bodily profits and paſtimes, but the* Lords day *which is the* Queen of dayes, *becauſe it is the* Souls Market-day for Heaven, *is burdenſome to them, and very tedious. Hence it is alſo that they are willing to lay out* Nine *parts of their Eſtate for their bodies, but unwilling to part with the* Tenth *for ſoul-advantages. The ſcope of this Sermon. is to ſhew the vanity and ſinfulneſs of theſe and ſuch like practiſes.*

It tells your Lordſhip

That the Body is the worſt half of man, *the* boxe *the* ſhell, *the* carcaſſe: *That the Soul is the* Jewel, *the* life, *the* man *of* man.

That the Body is a Vile body *made of* vile materials, *ſubject to* vile diſeaſes *and to* vile abominations, *and that he that provides for his body and not for his ſoul, is like unto a* husbandman *that in harveſt time gathers in his* ſtubble, *and leaves his* Corn *to be devoured by his* Hoggs; *or like unto a* Goldſmith, *that weighs exactly his* droſs, *but diſregards his* gold. *And alſo*

He that provides for his Body with the neglect of his Soul, is like unto a Merchant *that* overloads his Ship ſo as to drown himſelf; *or to a* man that makes ſo great a fire to warm himſelf by, as to burn his houſe and himſelf in it.

It ſheweth your Lordſhip alſo

That this vile body *will never be changed into a* glorious body *till the great day of the* reſurrection, *and that then the* Lord JESUS *will come from Heaven on purpoſe to* faſhion our vile bodies like unto his glorious body.

That this life is not the time appointed *for the* good *of*

our

our bodies *only or chiefly, but of our* ſouls *principally and eſpecially.*

That the onely way to make our bodies glorious, *is by getting our* ſouls *to be made* gracious.

That the happineſs *of the* body *depends upon the* happineſs *of the* ſoul: *If the ſoul be* adorned *here with* Chriſts righteouſneſs, *the body will be* cloathed *with glory unexpreſſible hereafter. If the ſoul when ſeparated from the body be polluted and belepred with ſinne, the body and ſoul will both of them be eternally miſerable at the reſurrection.*

Theſe Leſſons are very ſuitable and ſeaſonable for all ſorts and degrees, but eſpecially for you (Right Honourable) whoſe body *now begins to* wax old, *and will ſhortly* go down to the houſe of rottenneſs *and be* crumbled into duſt.

I doubt not but God hath ſufficiently taught you the vanity and emptineſs of all earthly greatneſs. *That* greatneſs without goodneſs, is like the greatneſs of a man with a Dropſie, which is his diſeaſe not his happineſs: *That* Riches *without* Righteouſneſs are but heaps of dung: *And that nothing but* Grace *will make you* truly and eternally honourable.

God hath taken you off (out of love to your pretious ſoul) from all publike employments, and thereby hath lent you much time to provide for eternity. He hath given you a Noble Counteſs, *a* pretious Conſort, *a* beloved Companion, *a* dear Yoak-fellow *(united to you not only by marriage relation, but by true love and moſt entire affection) who will be glad to go* hand in hand *with you in* heavens way.

To both of you my obligations *are very many and very great, the* characters *of your Love are* viſible *and* legible *by all: All that know me know my relation to you: My prayers to God for you both ſhall be, That God would give you more of* himſelf, *and of thoſe* mercies *which* cannot ſtand *with* damnation: *That he would keep you* good *in* bad times, *and* conſtant *to your* principles *in* Apoſtatizing times: *That he would lengthen out your dayes for his glory; and that this Sermon may be inſtrumentall to make you minde your* bodies leſſe, *and your* ſouls more; *that*

when

When the great day of judgement shall come, your vile bodies *may be changed into the likeness of the* glorious body of JESUS CHRIST.

So prayeth,

My Lord

your servant

in all spiritual things

EDM. CALAMY.

A SERMON PREACHED AT Dr BOLTONS Funerall.

PHIL. 3. 20, 21.

From whence also we look for the Saviour, the Lord Jesus Christ.

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

WE are here met to perform the last office of love for a worthy, reverend and godly Minister of Jesus Christ, Dr SAMUEL BOLTON late Master of *Christs Colledge* in *Cambridge*. And this Text that I have chosen, will afford us many suitable and seasonable meditations and considerations for such a meeting. For here you have

1. The Condition that the bodies of men (even the best of men) are in in this life; they are vile and contemptible: Our *vile body*. The Greek words are very emphaticall, Τὸ σῶμα τῆς ταπεινώσεως, the body of vilenesse, [a] *corpus humilitatis nostræ*, or, [b] *corpus nostrum humile*. The word ταπείνωσις, signifieth, *vilem & abjectam conditionem, qualis est vilium servorum*, a vile and abject condition, such as is of slaves and vassals. The same

[a] *Tremelius.*
[b] *Beza.*

Corpus humilitatis pro corpore humili; Hebraismo non igneto. Justinianus in locum.

word is used, *Luk.* 1.48. *He hath regarded the low estate of his handmaiden*, ὁν τὴν ταπείνωσιν, It is is also used *James* 1.10.

2. The condition that the bodies of the Saints shall be in at the glorious resurrection: They shall then be *changed, and made like unto the glorious body of the Lord Jesus Christ*, τὸ σῶμα τῆς ταπεινώσεως, shall then be τὸ σῶμα τῆς δόξης, The *body of vildnesse* shall then be a *body of glory*.

3. The Persons whose bodies shall be thus changed, and they are such who have their conversation in Heaven: *But our conversation is in Heaven, from whence We look for a Saviour who shall change our vile body*. Not *every* vile body, but *our* vile body. The bodies of the wicked shall be ugly and loathsome, but the bodies of those whose dispositions and actions are heavenly, shall be beautifull and glorious.

4. The Person that shall make this great change in our bodies; and he is *the Lord Jesus Christ our Saviour*.

5. The time when this great transfiguration shall be made, and that is at the great day of judgment, when our *Saviour the Lord Jesus Christ* shall come *from Heaven*, for this very end and purpose, to *fashion our vile bodies like unto his glorious body*.

6. The means by which all this shall be accomplished, and that is, *According to the working whereby he is able to subdue all things unto himself*, and therefore able to make this glorious transfiguration and transformation of our bodies.

7. The use we are to make of all this, and that is, To wait and expect, to long and *look* for the coming of our Lord Jesus to judgment, for the accomplishing of this glorious Metamorphosis---*From whence We look for a Saviour*.

By what hath been already said, you may perceive, that this Text is a *pretious Cabinet*, full of many excellent Jewels; for here is

The doctrine 1. Of the bodies vility, fragility and mortality. 2. Of the resurrection of the just. 3. Of the bodies immortality and glorification at the resurrection. 4. Of the great and dreadfull day of judgment. 5. Of the great errand and message for which Christ shall come to judgement, and that is to glorifie

glorifie our bodies: Now all these Doctrines are very suitable to such an Assembly as this is; the Lord make them as profitable to you as they are seasonable for you,

My purpose is to pick out only two of these Jewels, and to shew you

1. What is the condition of our bodies for the present.

2, What our bodies shall be at the resurrection.

First, To speak of the τὸ σῶμα τῆς ταπεινώσεως, then of the τὸ σῶμα τῆς δόξης; first of the *body of vileness*, then of the *body of glory*.

Doct.1. *That the bodies even of the best of Saints for the present are vile bodies.*

Doct.2. *That the Lord Jesus Christ at the great day of judgment, shall raise these vile bodies, and charge them into the likeness of his own glorious body.*

Doct.1. *That the bodies even of th best of Saints for the present are vile bodies.*

The holy Apostle foresaw how prone men and women would be to be proud of their bodies, to pamper them, to spend all their time, and lay out all their strength to provide for their bodies, even with the neglect of their more pretious souls: And therefore that he might wean people from the immoderate love of their bodies, he purposely calls them *vile bodies:* and 1 *Cor.*15.43, he calls them dishonourable bodies, or bodies of dishonour, τὰ σώματα τῆς ἀτιμίας.

Qu. But you will demand; In what respects may the body be said to be a vile body?

Ans. The body may be said to be a vile body,

1. In reference to its *primitive constitution*, even before it was defiled with sin; for it was made of dust of the earth, the and not of dust simply, but of dust mingled with water, of clay and muddy dust, *ex pulvere limoso & lutoso:* The body was not made of cœlestiall materials, of the Sunne, Moon or Starres; nor of pretious materials, of gold or silver; but of the worst and lowest of the elements, *ex fragili & vili materiâ*, of frail and perishing, of ignoble and contemptible materials, and therefore may fitly be called *a vile body*.

2. Since the fall of *Adam*, our bodies are called *vile bodies*, becauſe ſubject to *vile diſeaſes*, there is no diſeaſe ſo vile, but the body of man is ſubject unto: *Job* was a man eminent in godlineſs, yet his body was full of ſoars and biles from the crown of his head to the ſole of his foot; and he ſaies of himſelf, *Job* 7.5. *My fleſh is cloathed with worms and clods of duſt, my skin is broken and become loathſome.* Who can reckon up all the diſeaſes that mans body is liable unto? The Stone, the Gowt, Leproſie, Plague, Colick, Strangury, Diabolicall poſſeſſion, Madneſs, Sciatica and ſmall Pox, are not the tithe of them; and therefore it may fitly be called a vile body.

3. Becauſe ſubject to vile abuſes by *Tyrants* and cruell *Perſecutors*: A Tyrant cannot hurt the ſoul of a child of God, but he can torture and kill his body. It is ſaid of the bleſſed Martyrs, of whom the world was not worthy, *Heb.*11.37. *They were ſtoned, they were ſawed aſunder, were ſlain with the ſword; They wandred about in Sheep-skins and Goat-skins, deſtitute, afflicted and tormented.* All theſe ſufferings were bodily, and therefore it may well be termed a vile body.

4. Becauſe ſubject to vile *abominations* and *wickedneſſes*. For ſince the fall of *Adam* our bodies are inſtruments of unrighteouſneſs unto ſinne, *Rom.*6.13. they are *ſervants to uncleanneſs and to iniquity unto iniquity*, Rom.6.19 In ſome to drunkennes, in others to adultery, theevery and murder; in others to ſodomy, by which the bodies of men are made vile and diſhonourable, according to the ſaying of the Apoſtle, *Rom.*1.24. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, *to diſhonour their own bodies between themſelves.*

The Greek for a *body* is σῶμα quaſi ζυγὸς σημα, And δέμας a δέω uncio.

5. Becauſe even in the beſt of Saints, it is a great impediment and hindrance to their immortall ſouls, and therefore called *ſepulchrum animæ*, and *vinculum animæ*, The ſepulcher of the ſoul, the fetters and manacles of the ſoul. For the moſt pretious ſoul,

1. It is *hidden* in the body as a man in a *dark dungeon*, or as a *bright candle* in a *dark lantern*, the excellent nature, beauty, and glorious operations of it cannot be ſeen. For it may

may be ſaid of the ſoul (as *Plato* ſaith of vertue) *that if a man could but ſee it he could not but love it:* but it is hidden in the body as in a priſon.

2. It is hindred by the body in three reſpects.

1. It is hindred from *Heaven:* For *whileſt we are at home in the body, we are abſent from the Lord. This earthly houſe muſt firſt be diſſolved, before we can come to the houſe made without hands, eternall in the Heavens.* 2 Cor. 5.

2. It is hindred from *heavenly operations;* for the body takes up all the time from the ſoul. As the lean kine of *Pharaoh* devoured the fat, ſo doth the body devour the time that ſhould be ſpent about the ſoul. It is with the ſoul and body as it was with *Abraham* and *Lot*, *Abraham* had his ſervants and cattell, and *Lot* his, and the country was too little for them. So the ſoul hath her work, and the body his work, and there is hardly time enough for both, ſo that the one muſt needs hinder the other, and they will never be right till ſeparated. Now this muſt needs be a great bondage, when the *handmaid* ſhall have more attendance then the *Miſtreſſe*, *Hagar* preferred before *Sarah*.

3. It is hindred in all its heavenly operations; As a bird that hath a ſtone tied to its leg, is weighed down and cannot fly aloft: ſo is the heavenly ſoul in the beſt of Saints, depreſſed and weighed down with the body, that it cannot fly aloft in Prayer and heavenly meditations. The body is quickly tired in holy ſervices, As *Sauls* armour was a burden to *David*, ſo is the body to the ſoul. Therefore the Apoſtle ſaith. 2 *Cor.* 5. 4. *We that are in this Tabernacle do groan, being burdened.* The ſpirit is willing, but the fleſh is weak; like a ſtrong man riding upon a dull horſe.

3. It is defiled and made more ſinfull by the body. God gave man at firſt a *heavenly* ſoul and an *earthly* body, that the *heavenly* ſoul might lift up the *earthly* body: But it proves quite contrary; our earthly bodies have weighed down our heavenly ſouls, and made them earthly and ſenſuall,

Bernard. ſuall. *Tamdiu verſata eſt anima in Tabernaculo, ut ipſa verſa eſt in Tabernaculum.* As clothes when they are died loſe their Names, and are called ſcarlet or ſtammell: ſo the ſouls of men have received ſuch an ill tincture from their bodies, that they may fitly be called worldly, ſenſuall and carnall. The ſoul is diverted by the body from its true end: The true end of the ſoul is to love God and to live to God, but the body turns the ſtream, and ingroſſeth all for back and belly, and therefore may very juſtly be termed a *vile body.*

6. The body may be ſaid to be vile, in reference to its *diſſolution* and *ſeparation,* For when it once dies, it is then evident to an eye of fleſh, that it is nothing but a rotten, ſtinking, putrifying carcaſs; that body which while united to the ſoul ſeemed very lovely and beautifull, when once the ſoul leaves it, it becomes an ugly, deformed, gaſtly carcaſs, mouldring quickly into duſt, *That ſaith to corruption Thou art my Father, and to the worm Thou art my Mother and my Siſter,* Job 17.14.

7. It is called a vile body, in compariſon of the precious ſoul. The body is *the worſt half of man*; it is half, but it is the worſt half: it is *viliſſima pars hominis*: it is the *box*, the *ſhell*, the *houſe* of man; but it is the ſoul that is the *kernell*, the *jewel*, the *inhabitant.* The *ſoul of man* is the *man of man, Inius eſt quod homo eſt.* The *ſoul* is as an *Angel* dwelling in the body as in an houſe of *clay. Plato* tells us, that is is θεῖον φύτον & θεῖον γένος, an *heavenly plant,* and of a *divine offſpring.* The Scripture tells us, that it was not made of the duſt of the earth as the body was, but *ex*

Geu. 2.7. *ore Dei,* by the breath of God: made *a Deo* though not *de Deo,* by God immediatly, though not of the eſſence of God. And when a man dies, the ſoul is not turned to duſt as the body is: The ſoul doth not die with the body. *Stephens* ſoul was not ſtoned when his body was ſtoned. When the *body returns to the earth as it was, the ſoul returns to God who gave it,* Eccl. 12.7. And therefore in compariſon of the ſoul, the body may be ſaid to be a vile body.

8. Laſtly, It is called a *vile body,* in compariſon of what it ſhall be at the great day of the *reſurrection*: for then it ſhall changed and metamorphized, and made like unto the glorious body

body of Jesus Christ, and therefore in comparison of what it shall be hereafter, it may well be stiled for the present a *vile body*.

Let us often meditate upon this *appellation* and *Epithete* that is given unto the body: it is called a *vile body*, or a *body of vileness*: Vile, when separated from the soul, vile whilest united to the soul: Vile before defiled with sinne, but especially vile since it was defiled with sinne: Vile because subject to vile diseases, to vile abuses by wicked persecutors, to vile abominations: Vile, because it is an impediment of the soul: Vile in comparison of the pretious soul, and in respect to what it shall be at the glorious appearing of Jesus Christ. Let this Meditation teach us these Lessons. *Use.*

1. A lesson of *humility*. The body we carry about us is but a *vile body*, and therefore let us not be *proud* of it: It is *corpus humile* (as *Beza* translates this Text) or *corpus humilitatis*, a body of humility, and therefore let it teach us humility. God on purpose hath made the body of man of the worst and lowest element, that he might not be lifted up with pride, but have a mean and low esteem of himself. Hence it is also that in Scripture it is compared to things that are very mean and contemptible; To the *grass* of the field, to *dry stubble*, to a *leaf* driven to and fro, to a *thing* that is *rotten*, and to a *garment* that is *moth-eaten*. It is compared to such mean things, that we might learn to have a mean esteem of it. Why art thou proud oh dust and ashes? What is Man but *handsome mudd* and *guilded rottenness*? What are Riches but *brighter dust*? Aud what are Honours but *heaps of dung*? dust you are, and God will lay your honours in the dust. Why art thou proud O dust and ashes? The *birds* make their *nests* of that which thou art made of: Every *beast* treads under his *feet* that which thou wert made of: every *creeping thing* disposeth at pleasure of that which thou wert made of: every *blast of wind* scattereth that which thou wert made of, and why art thou proud oh dust and ashes? *Bernard* in three expressions sets out the vileness of the body, It is (saith he) *sperma fœtidum, saccus stercorum, esca vermium*, it is *worms-meat*, it is a sack of dung, *&c.* *Lesson* 1. Isa. 40. Job 13. 25, 28.

I have

I have read a ſtory of a certain *ſtone* that was brought to *Alexander the Great*, which being put into one part of *a pair of Scales*, weighed down whatſoever was put into the other part: but if a little duſt had been caſt upon the ſtone, then every thing weighed down the ſtone. The Morall is true though the Hiſtory prove a fable; as one of his Wiſemen told him; *This ſtone* (ſaid he) *ſheweth what thou art oh* Alexander. *Whileſt thou liveſt thou weigheſt down all that oppoſe thee, the whole world cannot now content thee, when a little duſt is caſt upon thee, that is, When thou art dead, then every man will outweigh thee*, & minor eris quam quicquid mundi, *thou wilt be leſſer then any man in the world*. Such another ſtory is reported of the Father of *Alexander*, that he kept a boy on purpoſe, to come to him every morning and to bid him *Remember he was a man*. Let us be alwayes mindfull that we are but duſt, *duſt we are and to duſt we muſt return*: Let us caſt duſt upon our ſilks and velvets, upon our gold and ſilver, upon our beautifull faces: Let the great Ladies make this Doctrine their Lookingglaſſes to dreſs themſelves by every morning: Remember thy body is a vile body, and therefore be not proud of it.

μέμνησο ἄνθρωπος ὤν.

Leſſon 2.

2. A Leſſon of *Mortification*: This vile body of ours is ſubject to be abuſed by the devil to vile abominations, and therefore let us go to Jeſus Chriſt, to get power *to mortifie and crucifie the fleſh with the affections and luſts*. There is a *body of ſinne* in all men, and this is that which makes this *body* of ours to be ſo *vile*. Let us by a lively faith make application of the death of Chriſt, that *the old man being crucified, with him the body of ſinne may be deſtroyed, that henceforth we ſhould not ſerve ſinne*. Excelledt is that expreſſion of the Apoſtle, 1 *Cor.* 9.27. *But I keep under my body, and bring it into ſubjection, leaſt that by any means when I have preached to others, I my ſelf ſhould be a caſtaway*. Upon which words *Auſtin* hath this ſaying, *Si aries de grege, quid tener agnus*, &c, If the great Ram of the flock hath need to beat down his body and to bring it under ſubjection, how much more ſhould we *tender Lambs* uſe all means for the keeping of it under? The body is called by *Hierom, jumentum animæ* the beaſt of the ſoul, and when this beaſt begins to kick againſt the

Rom. 6.6.

the ſoul, we muſt labour to ſubdue it by faſting and prayer, and ſay as *Hilarion* did, *Faciam Aſine ut non calcitres.* *In vita ejus per Hieronymum.*

3. A Leſſon of *Contentation*: Let us be contented with our condition though never ſo Poor: Though thy apparel be mean, and thy diet mean: *mean things become a vile body.* And if for a good conſcience thou be put into a *vile priſon*, into a *dark* and *ſtinking dungeon* as the Martyrs have been, let us be contented with it, for our bodies for the preſent are *vile bodies*: Thou canſt not be poorer then thou wert at *firſt*, and wilt be at *laſt*; for *naked we came into the world, and naked we muſt return again.* And though thou haſt a diſeaſed and ſickly body, and haſt met with many loſſes and croſſes, yet be contented; remember that the bodies of the beſt of Saints in this life are *vile bodies.* I have read of *Themiſtocles*, that he invited many Philoſophers to dinner, and that he borrowed divers diſhes of one *Amyntas*; in the midſt of dinner *Amyntas* comes and fetches away half his diſhes; the Philoſophers asked *Themiſtocles* how he was able to bear this affront? He anſwered mildly, He might have took away all. If God hath taken away *half* thy children, *half* thy eſtate, be contented, *all is his*, and he might have taken away *all.* *Leſſon* 3.

4. Let this Epithete teach us a leſſon of *heavenly courage and fortitude*; let us not fear what the worſt of men can do unto us, for they can but kill this vile body. This our Saviour teacheth *Matth.*10. *Fear not them that can kill the body, and after that can do no more.* If a Tyrant could kill the ſoul, then indeed he might be feared, but he cannot reach that, he can but hurt the body, this *vile body*, a *body* ſubject to a thouſand *diſeaſes*, and to innumerable *abominations*; a *body* that will ſhortly dye of its own accord; and why then ſhould we fear what *vile* man can do againſt this *vile body*? eſpecially if we conſider, that when he hath done his worſt againſt it, it ſhall in ſpite of him *riſe again*, and of a *vile body*, become a moſt *glorious body.* Oh let us not make *ſhipwrack* of a *good conſcience* to preſerve this *vile body*; let us not deſtroy our precious ſouls to ſave this vile carcaſs! *Leſſon* 4.

5. If the body be vile in compariſon of the ſoul, then let us *Leſſon* 5.

be encouraged unto *ſoul-diligence*. Let us not ſet the *ſervant* on *horſeback*, and ſuffer the *Maſter* to go on *foot*; let us not preferre the *handmaid* before the *Miſtreſs*, the *box* before the *Jewel*, the *vile body* before our *precious* and *immortal ſouls*. The *body* is made of *duſt*, and who ever advanced duſt? we uſe to ſweep away duſt from off our clothes, and out of our houſes. The body is but a lump of earth, a rotten carcaſs without the ſoul, oh let us not preferre it before the ſoul! let us not beſtow that time, that heart, thoſe affections and endeavours upon the body, which are due unto the ſoul!

It is a ſad thing to conſider, how moſt people, even thoſe that beleeve the Doctrine of the *ſouls Immortality*, do *Jacob-like*, (though upon a different occaſion) put their right hand upon the *youngeſt Sonne*, and their left hand upon the *eldeſt*, ſpending the beſt of their dayes, and ſtrength, and affections upon theſe *vile bodies*, and in the mean time neglecting to provide for their *eternal ſouls*. Give me leave to illuſtrate this by a ſimilitude: Suppoſe a man ſhould invite a *Nobleman* to his houſe, and only provide provender for the Noblemans *horſes*, without any proviſion at all for *himſelf*, only ſuch as his horſes feed on, would not this be a courſe entertainment? and yet ſo do moſt men deal with their immortal ſouls. The *ſoul* is as this *Nobleman*, lodging in a *body of clay* as in a poor cottage; the *body* is (as you have heard) *jumentum animæ*, the ſouls beaſt; and when you conſume your dayes in pampering and cloathing your bodies, taking no care for your *noble* ſouls, this is but (as it were) providing provender for the horſes, without any proviſion for the *Nobleman*: for the ſoul is never the *richer* for all our worldly wealth, never the *fatter* for our delicate fare, nor ever the *finer* for our ſilken clothes. I read that St *John* in 3 *Joh.* 2. prayeth for *Gaius*, *That his body might proſper and be in health even as his ſoul proſpered*. But if we ſhould make ſuch a prayer for many of our people, we ſhould rather curſe them then pray for them; for if they had no *better bodies* then they have *ſouls*, they would have very *poor, lean and naked bodies*. Let Chriſtians labour ſo to live that this prayer may be fit for them, that we may cheerfully put up this petition for them, *That their bodies*

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may proſper even as their ſouls proſper: Let the *chiefeſt part* have the *chiefeſt care*, the *beſt part* the *beſt* of our *ſtrength* and *dayes*.

6. Laſtly, Let us from this Epithete learn a leſſon of *thankfullneſs:* Our bodies are *bodies* of *vileneſs*, and therefore if God hath given thee a body more *handſome* and more *healthfull* then others have; if God hath made any of us *ex meliore luto*, of better earth; if he hath made us *golden veſſels* in regard of our outward condition; if he hath raiſed any of us from the duſt, and ſet us in *high places*; eſpecially if God hath made us *elect veſſels*, veſſels of mercy in regard of our eternal condition, as I doubt not but there are many ſuch here, oh give God a *great deal of glory*, and give him *all the glory*. If he hath made thy vile body an inſtrument of righteouſneſs unto holineſs; if he hath ſanctified it, and made it a *Temple* fit for the holy Ghoſt to dwell in, then let me ſpeak to you in the language of the holy Ghoſt; *Know you not that your bodies are the members of Chriſt? will you take the members of Chriſt, and make them members of an harlot? God forbid. Know you not that your body is the Temple of the holy Ghoſt which is in you*, &c. And *If any man defile the Temple of God, him will God deſtroy.* Will you abuſe that body that is the Temple of the holy Ghoſt to ſinne and iniquity? God forbid, *Leſſon 6.* 1 Cor. 6. 15. 19. 3. 17.

I ſhall now paſs from the firſt Obſervation to the ſecond, with which our *worthy and dear brother was much refreſhed*, and did often repeat in my hearing, and upon that account I made made choice of this Text at this time. The Obſervation is,

That the Lord Jeſus Chriſt at the great day of judgment, ſhall raiſe theſe vile bodies, and change them into the likeneſs of his own glorious body. *Doct. 2.*

This Doctrine is an *Alablaſter box* full of pretious conſolation: It was a great comfort and ſupport to our *dear brother* when he was going out of this world, and oh that it might be a like *pretious Cordial* to us when we ſhall be in his condition.

For the better underſtanding of the Doctrine, I ſhall propound theſe five Queſtions,

Queſt. 1. 1. What is that change that Chriſt ſhall make in our vile bodies at the reſurrection?

Anſw. The bodies of the Saints when dead, and ſeparated from their ſouls, are not ſeparated from Jeſus Chriſt, and therefore
1 Theſ. 4. 15. are ſaid to be *dead in Chriſt*; while dead they are united to Chriſt, and by virtue of this union *Chriſt* as their *Head* will raiſe them at the laſt day, and at their reſurrection they ſhall be changed, *non quoad ſubſtantiam ſed quoad proprietates*, the ſubſtance of their bodies ſhall not be altered, but only the *qualities*, As *Wool* when it is died into a *purple* or *ſcarlet* die, is the ſame wool for ſubſtance though it be made more glorious; ſo the bodies of the Saints at the reſurrection, ſhall be the ſame for ſubſtance though made more excellent and more glorious.
Job 19. 25, 26, 27. This was *Jobs* comfort, that with *thoſe very eyes* of his he ſhould ſee his Redeemer, and that *he himſelf* ſhould ſee him
1 Cor. 15. 53. and *not another*. The Apoſtle tells us, That *this* mortall body muſt put on immortality, and *this* corruptible body muſt put on incorruption. The ancient Chriſtians when they rehearſed that article of the Creed, *Credo reſurrectionem carnis*, I beleeve the reſurrection of the fleſh, were wont to add, *Etiam hujus carnis*, even of this my fleſh. It cannot ſtand with *Gods juſtice* (ſaith *Hierom*) that one body ſhould *ſinne* and another body be *damned*, that one body ſhould *ſerve him* and another be *crowned*; this is contrary to the juſtice of *God*, and to the very nature of the *reſurrection*; for a *reſurrection* is, when the *ſame body* that dieth riſeth again, otherwiſe, it is rather a *new creation* then a *reſurrection*. As the body of Chriſt after his reſurrection, was the ſame for ſubſtance though much more excellent and glorious, ſo ſhall the bodies of the Saints be at their reſurrection. As a *Goldſmith* (ſaith *Chryſoſtome*) takes a little gold and puts it into a refining pot and melts it, and then out of that *gold* forms a *golden veſſel* fit to be ſet before Kings: ſo the Lord Jeſus Chriſt melts the bodies of his Saints by death, and out of their dead aſhes and cinders will form a veſſel of gold, a glorious body, fit to live with God and ſing Hallelujahs in Heaven to all eternity.

Queſt. 2. 2. What are thoſe *transfigurations* and *transformations* that Chriſt

Christ shall make in our bodies at that day? what is this *metamorphosis*, wherein doth it consist?

It is impossible to set out all the glorious excellencies with which Christ will adorn our bodies in the great day of the resurrection. *Quæ sit & quam magna spiritualis corporis gloria quoniam nondum venit in experimentum, vereor ne temerarium sit omne quod de illâ profertur eloquium,* How great the glory of our spirituall bodies shall be, because we have no experience of it, I fear it will be rashness for any man (saith *Austin*) to speak peremptorily about it: It will be the marriage day between Christ and his Saints, and he will endow their bodies with glorious qualities as well as their souls, for he assumed their bodies as well as their souls, suffered in body as well as in soul, died for their bodies as well as for their souls, and therefore will glorifie their bodies as well as their souls. *Answ.* Aug. *de Civ. Dei, lib. 22.*

Give me leave to mention some of those glorious perfections with which our vile bodies shall be beautified at that day.

1. The bodies of the Saints at the resurrection shall be *free from all sinne, Paul* shall not then complain of *a law in his members rebelling against the law of his minde*, nor cry out, *Oh miserable man that I am, who shall deliver me from the body of this death?* we shall at that day not only have a *posse non peccare*, a possibility not to sinne, as *Adam* had in innocency, but a *non posse peccare*, an impossibility of sinning. Rom. 7.

2. Our bodies shall be made immortall and incorruptible, 1 *Cor.* 15.53,54. *This mortall shall put on immortality*, as a garment never to be put off again; *Death shall be swallowed up in victory Adam* in innocency, as he had a power not to sinne, so also not to die; but the Saints at the resurrection shall have an impossibility of sinning and of dying. Not but that our bodies are naturally corruptible even at the resurrection, but by the presence of God filling them, they shall be made like the Angels, immortall. And if *embalming* the body can preserve it from putrefaction for many years, much more will the presence of God preserve it from death for ever.

3. The third endowment is brightness and splendour, *It is sown in dishonour, but it is raised in glory*, 1 Cor. 15.43. The

body is not so miserable under the curse, as it is blessed in the promise. As in the state of corruption it is abased lower then all created bodies, so in the state of glory it is exalted higher then all other bodies; *For the righteous shall shine forth as the Sunne in the Kingdom of their Father.* Not that they shall not out-shine the Sunne, but because there is no more shining body visible to us, therefore are the bodies of the Saints in glory compared thereunto. The glory of the body (saith one) will *exceed all the beauty and splendour of Gems, Pearls, Heavens, Sunne, Moon and Starres, yea even the Heaven of Heavens, though all were put together.* This Text tells us, that our vile bodies shall be made σύμμορφα τῷ σώματι τῆς δόξης αὐτοῦ, *conformable to the glorious body of Christ.* This is abundantly sufficient to set out the glory of our body at that day: for the body of Christ now in Heaven is unexpressibly glorious. We have a *specimen* of this in the *transfiguration*, Matth. 17.2. *Peter, James* and *John* were not able to bear the sight of the glory there manifested, which yet was but a glimpse of that glory which he now hath in Heaven. Some Divines are of opinion, that the *brightness* which *Paul* saw when he was strook blinde and fell to the earth, was the *brightness of the body of Jesus Christ.* Sure I am, that *Christs body* is the *light of Heaven*: And if *Stephens face* in this life was seen as the *face* of an *Angel*; if *Moses* his face did so shine in being fourty dayes with God, that the people could not behold it, how glorious shall our bodies be when we shall be for ever with the Lord, and when our *bodies* of *vileness* shall be fashioned like unto the *glorious body of Jesus Christ?*

Mat. 13.43.

M. Norton in his *Orthodox Evangelist.*

Acts 9. Rom. 22.23. Acts 6.15. Exod. 34.30.

4. The fourth endowment is *beauty and comelinesse*: The bodies of the Saints shall be perfectly compleat in all their parts; if maimed and defective here, it shall be supplied at that day, which is a day of *restitution of all things*, Acts 3.21. And not only so, but all crookedness, lameness and ill-favouredness, which are the fruits of sinne, shall be removed, *Jacob* shall halt no more, nor *Mephibosheth* complain of lameness, nor *Isaac* of dimness. As the body of *Adam* in innocency was lovely and beautifull, compleat in all its parts, so shall ours be at the resurrection.

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5. The fifth is *majesty*: Great shall be the majesty of the body at the resurrection. If a good man in this life hath such a majesty in his countenance, as to cause men to fear to sinne in his company; If *Valens* the Emperour said of *Basil*, *That he never looked upon him, but his countenance struck an awe and terror into him*: oh what majesty will be in the faces and countenances of the Saints in that day?

6. The sixth is *spirituality*: *It is sown a natural body, it is raised a spiritual body*, 1 Cor. 15.44. Not spiritual for substance but for qualities: For 1. It shall have no need of meat or sleep, &c. but shall be as the *Angels of God*, Matth. 22.30. *Non quoad Angelicam essentiam, sed Angelicas proprietates. Tertullian* saith, That the Saints shall have *corpora reformata & Angelificata*. If *Moses* was fourty dayes upon the mount without meat and without sleep, upheld by the power of God in the state of mortality, much more shall we be upheld for ever in the state of immortality. 2. It shall be a spiritual body, because it shall be absolutely subject to the spirit. In the state of glory, the soul shall not depend upon the body, but the body upon the soul. In this life the soul is as it were carnall because so serviceable to the flesh, but then the body shall be spiritual because so serviceable to the spirit.

7. The seventh is *Agility and nimbleness*: It shall be able to move upwards and downwards, like a bird in the aire; *Luther* saith, That the *body shall be able to move up and down like a thought*. *Austin* saith, *It shall move to any place it will as soon as it will*. The Scripture saith some such thing, 1 *Thes.* 4.17. *We shall be caught up together in the clouds to meet the Lord in the ayre*, as so many Ægles flying up to their blessed Carcass. Upon this account also it is said, That we shall be as the Angels, because we shall be able to move as they do: *If the Saints shall be like the Sunne in its brightness, Why not* (saith one) *in its motion also, which the Learned allow to move a Million, and one hundred sixty thousand miles in an hour*: If so swift may be the motion of natural, how swift the motion of glorified bodies shall be, we shall know when we come to make use of it.

Ubi volet spiritus, ibi protenus erit corpus.

M. Norton.

The eighth endowment is *Powerfulness*: *It is sown in weakness, but*

but it shall rise in power, 1 Cor. 15.43. The power that the body shall have will be wonderfull: *Luther* saith, That it shall have a power to be able *to toss the greatest mountains in the world like a ball*: *Anselme* saith, They shall be *able to shake the whole earth at pleasure*; How true this is we shall know hereafter: Sure I am for the present, That the weakest in glory shall be stronger then *Sampson* in his greatest strength: and that the bodies power shall be so great, as to be able to be the *souls instrument* in the *enjoyment of God* in all the *highest operations* without *intermission*. In this life when the soul is busied about *high* and *sublime* matters, the body presently faints, *Dan.* 8.27. but then it shall attend without any *faintness* or *weariness*. In this life the eye is dazeled at the brightness of the Sunne; but then it shall be strengthened to behold glorious sights and not be dazeled at it: the body shall be elevated and strengthened by God, to bear that *exceeding eternal weight of glory* that shall be put upon it.

Unto all these glorious perfections and excellent indowments, I might add *An admission to behold with our bodily eyes the sight of Christ as man*. That we shall see Christ as man with these eyes, *Job* manifestly testifieth, *Job* 19.25,26,27. And that this sight will add much to our happiness is easily evinced: For the sight of *Christ* as man is the next object unto the *beatificall vision it self*: For the fullness of the Godhead dwels in him bodily, and this doth as it were radiate through his body; hence there *must needs arise* (as one saith) *great joy unto the beholder, both from the eminency of, and our interest in this object. Christ in glory, and Christ in glory ours*; *As much of the Creator as is possibly visible in the nature of man, will be to be seen in Christ*; *as much contentation as the creature can be made partakers of by the sight of any one visible object, will be the portion of the beholders of Christ, as he is man*. All this is in answer to the second Question.

Norton in his *Orthodox Evangelist.*

Quest. 3. 3. How is it possible that ever these bodies of ours should rise again, and these vile bodies be made like unto the glorious body of Christ?

Answ. With *man* this is *impossible*, but with *God* nothing is *impossible*.

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My text tells you how this ſhall be done, even *according to the mighty working whereby he is able to ſubdue all things unto himſelf*. The Lord Jeſus Chriſt is almighty, and therefore he is able to do it. He that can make a man being *nothing*, out of the duſt of the earth, can certainly repair him out of that duſt when he is *ſomething*. It is as eaſie to God to give a *body* to a ſoul at the reſurrection, as to breathe a *ſoul* into a body at the firſt creation. Both Philoſophers and Divines write of the *Phœnix*, that firſt ſhe is conſumed to aſhes by the heat of the Sunne, and that afterwards of her aſhes ariſeth a young one, which is the ſame *Phœnix* riſen from the dead. The Apoſtle tells us, That *the corn muſt firſt be caſt into the ground, and there die and rot before it will ſpring up*; which ſheweth, that a reſurrection from the dead is poſſible even in nature. What is every *night*, but the *grave* (as it were) of the dayes *light*? What is the *morning*, but the *reſurrection* of the day? What is *Winter*, but the *death* (as it were) of fruits? and what the *ſpring*, but the *reſurrection* of them? What is *death*, but a *pulling down* of the houſe of our bodies? and what is the *reſurrection*, but the *building up* of the ſame houſe more gloriouſly? And cannot the Almighty God do this? We ſee by experience, that our moſt curious *glaſſes*, are made by art even of *aſhes*; and cannot the omnipotent and everliving God, raiſe mens dead bodies out of aſhes? The earth and ſea are Gods *ſtewards*, with whom he hath betruſted the bodies of men; and when God ſhall call them to give an *account* of their *ſtewardſhip*, they will faithfully diſcharge their truſt, and will not keep back one dead body. The grave is but the bodies *withdrawing-room* or *ſleeping-place*, and the time will come, when they that are *aſleep in the duſt of the earth ſhall awake*, &c. *Dan.* 12.2. And it is as eaſie for God to diſtinguiſh between *duſt* and *duſt*, and to give to every man his *own duſt*, as it is for a gardiner that hath *divers ſeeds* in his hand to ſever them, and know them one from another. A curious *Watch-maker* can undo his Watch, and put it together again. A skilfull *Alchymiſt* can extract one mettall out of another: much more can Almighty God diſtinguiſh *one duſt from another, as well as one man from another.*

Tertul.

1 Cor. 15.

In a word: It is as eaſie for God to make our vile bodies glorious, as it is for a *beggar* to put off his *raggs*, and to put on the *apparrel* of a *King*. Our dear and Reverend Brother did fully beleeve this, and therefore he three times in my hearing repeated theſe words; *According to his mighty power, his mighty power, even his mighty power, he is able to change this vile body of mine, and make it like unto his glorious body.*

Queſt. 4. 4. Shall all bodies be made thus glorious?

Anſw. No: The bodies of the wicked ſhall riſe at the laſt day, but it ſhall be to their everlaſting ſhame, ruin and confuſion. They ſhall be *immortall*, but they ſhall be *immortall fuell to immortall flames*. The bodies of the wicked ſhall come out of their *graves* as out of their *priſons*, and as ſo many *malefactors* to appear before an *angry Judg*. They ſhall come out of their graves as the *chief Baker* did out of priſon, to be hung in chains in hell for ever, where they ſhall endure all kind of extremities figured out unto us by the ſad condition of *Dives*, who could not get a drop of water to cool his tongue. The bodies of the wicked ſhall be as *ugly, loathſome carcaſſes to look upon, and their faces ſhall gather blackneſs and darkneſs*, Iſa. 66. 24. They ſhall ariſe with great fear and trembling, and ſhall call to the *hils and mountains to cover and hide them from the preſence of the Lamb*. Oh the horror and aſtoniſhment that ſhall be at that day, when the ſoul of a wicked man ſhall come out of hell, and be again united to the body: How will the body curſe the ſoul, and the ſoul the body? How will they befool one another? Certainly this greeting will be very terrible; the Lord grant we may never come to have experience of it.

Queſt. 5. 5. What are the Characters of thoſe men and women, whoſe vile bodies ſhall be made like unto the glorious body of Chriſt?

Anſw. 1. 1. There is one Character of them in the text: If thou art one that *haſt thy converſation in Heaven*, then thy body ſhall be made glorious: *For our converſation is in Heaven, from whence alſo we look for a Saviour the Lord Jeſus Chriſt, who ſhall change our vile bodies, and make them like to his glorious body*, &c. If thou beeſt a man that mindeſt earthly things; if ambitious, covetous or voluptuous; if given over to fulfill the luſts of

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the fleſh, thy body ſhall riſe, but it ſhall riſe to *everlaſting condemnation*: But if heavenly-minded; if thy diſpoſition and converſation be heavenly, when Chriſt comes from Heaven, he will make thy body heavenly and glorious.

2. If a *reall* member of *Chriſts myſticall body*, thou ſhalt be made partakers of the glory of *Chriſts natural body*. Chriſt hath a double body, a body *myſticall*, and a body *naturall*: If thou beeſt a *reall member* of Chriſts myſticall body, I ſay a *reall member*, not only a member by *outward profeſſion*, but by a *holy converſation*; if truly united by a heart-purifying faith unto Chriſts myſticall body, thou ſhalt be conformable in glory to Chriſts naturall body: And therefore it is ſaid, That at the day of judgment Chriſt ſhall be *glorified in his Saints*. Here he is glarified *by* his Saints, but then he ſhall be glorified *in* his Saints, that is, in the glory that the members of his myſticall body ſhall have at that day. For Chriſt ſhall then have a double glory; 1. A *perſonall glory*; for he ſhall come with *power and great glory*, Matth.24.30. 2. A *ſociall glory*, a glory which he communicates to his Saints, and by which glory he ſhall be glorified. For *when Chriſt who is our life ſhall appear, then ſhall we appear with him in glory*. And the glory of the *members* ſhall redound to the glory of the *head*: Therefore the Saints are called, the *glory of Chriſt*, 2 Cor.8.23. If a member of Chriſt, though but as the toe in his body, thou ſhalt be filled brim full of glory at the reſurrection. *Anſw.2.* 2 Theſ.1.10. Col.3.3.

3. If thy ſoul be *gracious* here, thy body ſhall be *glorious* hereafter: If cloathed with Chriſts righteouſneſs, if enriched with the jewels of the Spirit, thy body ſhall be everlaſtingly beautifull and glorious; for *the happineſs of the body depends upon the ſouls happineſs*. If when thou dieſt thy ſoul goeth to hell, thy body at the reſurrection muſt go thither alſo: If to Heaven, thy body will follow it thither alſo: according as thy ſoul is, beautifull or deformed, ſo ſhall thy body be happy or miſerable. So much in anſwer to the five Queſtions. *Anſw.2.*

Uſe 1. To you that are the *Saints* of the moſt *high God*, who have your *converſation in Heaven while you are upon earth*, who are *reall members of Chriſts myſticall body*, whoſe *ſouls* are

adorned with the *robe of Christs righteousnes*; To beseech you to consider the *blessed and happy condition* that your bodies shall be in at the *resurrestion*, for then your *vile bodies* shall be
Matth. 13.43. made like unto the *glorious body* of Christ, Τὸ σῶμα τῆς ἀστραπόσεως, shall be τὸ σῶμα τῆς δόξης; then shall you *shine forth as the Sun in the Kingdom of your Father*: All sinne, and all sorrow, and all bodily deformities shall be utterly removed; you shall be *as the Angels of God in heaven*, your bodies shall be honourable, glorious, powerfull, spirituall, perfectly beautifull, lovely and majesticall, and (as *Aquinas* saith) transparent like glass. Let the consideration of this

1. Comfort you against the *fear of death*: As God said to *Jacob*, Gen. 46.3,4. *Fear not to go down into Egypt, for I will go down with thee, and I will also surely bring thee up again*, &c. So let me say to you, *Feat not* to go down to the house of rottennes, *fear not* to lay down your heads in the dust, for God will certainly bring you out again, and you shall come out in a most glorious manner: *Fear not* to have this house of your body pulled down, for God will rear it up again, and make of it a most glorious structure.

2. Let this comfort you against the *death of your godly friends*; for when a *godly man* dies, nothing dies *totally and finally* in him but *sinne*: Death to a Saint is nothing else but *sepultura viticrum*, a burying of his sinne. *Non homo sed peccatum hominis moritur*, the man dies not but his sinne; for the soul doth not die at all, but is immediately taken up into the bosome of God; and the body, though it be turned into dust, yet even this dust is *pretious in Gods sight*; this dust is part of *Gods election*, this dust is united to *Jesus Christ*, (and therefore when a Saint dies, he is said to *fall asleep in Christ*, 1 Cor. 15.18. and to be *dead in Christ*, 1 Thes. 4.16.) and at the last day it shall be raised up again. *It is sown in corruption, but it shall be raised in incorruption: It is sown in dishonour, it shall be raised in glory: it is sown in weaknes, it shall be raised in power: it is sown a naturall body, it shall be raised a spiritnall body*,

There is a Text in *Job*, which our *Reverend Brother* did mention often in his sickness, and with which he did seem to be much

much refreshed, it is *Job* 21.33. *The clods of the valley shall be sweet unto him.* Which words, though spoken of the wicked, yet are in a more eminent manner applicable to the true Saint, who sleeps quietly and sweetly in his grave as in his bed, free from all trouble and molestation.

3. Let this comfort those that have *diseased or deformed bodies*, that are troubled with the Stone, Gout, Strangury, dissiness in the head, or any other disease whereby they are made unserviceable, or at least not able to do that good they would: there will a day come wherein they shall be perfectly healed and cured: The *Resurrection* is the Saints *best Physitian.*

4. Let this encourage you to be willing (if God call you to it) to part with your *ears, eyes, legs, hands, or head it self, for the keeping of a good conscience*; for you shall have all your limbs restored to you again at the great day of *restitution of all things.* Famous is the story that *Josephus* tells of one of the seven Children in the *Maccabees*, who when he was to have his tongue cut out and his ears cut off, he said to his Mother, *These members I have received from Heaven, and for the Law of my God I despise them, and trust that I shall receive them again: I shall have a better tongue at the resurrection of the just.*

5. Let this exhort you especially that are true Saints, whose *bodies* by grace are become the *Temples of the holy Ghost*; to labour to *glorifie God in your bodies* as well as in your spirits, for they are *Gods*, and they are *bought with a price* as well as your souls. To labour to *keep under your bodies, and to bring them into subjection: To yeeld your members as instruments of righteousness unto God, and as servants of righteousness unto holiness.* Let me beseech you by the mercies of Jesus Christ who hath redeemed your bodies, that *ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* Think not any service too much for God with those bodies which shall one day be made so beautifull and glorious. Let godly Ministers be encouraged to wear out their bodies in their Ministeriall imployments, for *they that turn many unto righteousness, shall shine as starres for ever and ever.*

1 Cor. 9.27. Rom. 6.13.14.

Use 2. To you that are wicked, that is, who are *members of*

the devil, whose ſouls are beſmeared with ſinne, who minde earthly things, whose God is your belly, whose glory is your ſhame; To beſeech you to conſider the ſad and miſerable condition you ſhall bn in at that day. Your bodies indeed ſhall riſe, but they ſhall riſe uhto *everlaſting condemnation*, Joh. 5.24. and unto everlaſting ſhame and contempt, *Dan.* 12.2. your *vile bodies* ſhall then be *curſed bodies*, and your *ſinfull bodies* ſhall be *tormented for ever with the worm that never dieth, and the fire that never goeth out.*

Uſe 3. A *divine project* how to make your bodies beautifull and glorious. If there were a *Phyſician* here upon earth that could cure all your bodily diſeaſes and deformities, and make them immortall, how would you prize him? I have told you this day of ſuch a *Phyſician*, even the *Lord Jeſus Chriſt*, who ſhall one day come from Heaven on purpoſe to make our vile bodies like unto his glorious body. Oh that this *Word* were *mingled with faith!* Methinks if any Motive could prevail with you that are Gentlewomen and great Ladies, this ſhould, *Behold* a way how to make your bodies *eternally beautifull!* What trouble and pain do many women that are crooked endure, by wearing Iron bodies to make themſelves ſtrait? What vaſt expences are many at for the beautifying of their rotten carcaſſes? Hearken unto me thou *proud duſt and aſhes*, thou *guilded mud*, that laboureſt to beautifie thy body by vain, fooliſh and ſinfull deckings and trimmings, and thinkeſt thy ſelf *decke* in the want of *decking*, that pampereſt thy body in all voluptuouſneſs, and makeſt *thy ſelf by thy ſtrange faſhions ſo unlike thy ſelf, as that if our civil fore-fathers were alive again, they would wonder what ſtrange monſter thou wert.* Hearken unto me I ſay, and conſider thy madneſs and folly: by labouring ſo much to adorn thy *body* with the neglect of thy *ſoul*, thou undoeſt both *body and ſoul.* The only way to make thy body for ever beautifull, is (as I have ſaid)

1. To have thy converſation in Heaven while thou art upon earth, and when Chriſt comes from Heaven, he will change thy *vile body* and make it like his *glorious body.*

2. To labour to be a *reall member* of Chriſts *myſticall body*, and

and then thou ſhalt partake of the *glory* of his *naturall body*.

3. To get a *gracious ſoul* here, and thou ſhalt be ſure to have a *glorious body and ſoul hereafter*.

There is a ſaying of *Bernard* worthy to be written in letters of gold: *Chriſt hath a treble coming: Once he came in the fleſh for the good of our ſouls and bodies: Now he comes in the ſpirit (by the preaching of his Miniſters) for the good of our ſouls. At the laſt day he ſhall come for the good of our bodies to beautifie them and glorifie them. Noli oh homo præripere tempora,* do not oh man miſtake thy time! This preſent life is not the time for thy body: It is appointed for the beautifying of thy ſoul, and adorning it with grace and holineſs. The reſurrection is the time wherein Chriſt will come from Heaven to make thy body glorious. How quite contrary to this do moſt people live? Let it be our wiſdom (with the children of *Iſſachar*) *to have underſtanding of the times*. Study in this *your day* to get *good and gracious ſouls*, and you ſhall be ſure at the great day to have *bleſſed and moſt glorious bodies*. Labour to get your ſouls *beautified by Chriſts ſecond coming with juſtification and ſanctification*, and *Chriſt* at his *third coming* will make thy *body glorious above expreſſion*. 1 Chro. 12. 31.

HAving finiſhed my diſcourſe upon the Text, I know it is expected that I ſhould ſpeak ſomething of our *Dear and Reverend Brother*, whoſe ſad funerals we now celebrate. It hath pleaſed God within a little ſpace to take to himſelf many godly and able Miniſters, which without doubt is a very great judgment; and the greater, becauſe moſt people are ſo little ſenſible of it. And not only a great judgment in it ſelf, but a preſage of greater to come; *For the righteous periſheth, and no man layeth it to heart, and mercifull men are taken away, none conſidering that the righteous is taken away from the evil to come*. The *Rabbins* have a ſaying, *Quando Luminaria patiuntur Eclipſim malum ſignum eſt mundo*, It is an ill ſign to the world when the Luminaries of Heaven are eclipſed. God hath extinguiſhed many glorious Lights of late, I need not put you of this Iſa. 57. 1.

City

City in minde of Dr *Gouge*, Mr *Walker*, Mr *Whitaker*, Mr *Gataker*, Mr *Strong*, &c. nor you of the University of Dr *Hill*, and now of this godly Minister Dr *Samuel Bolton* late Master of *Christs Colledge* in *Cambridg*. If I should enter upon his commendation, I may truly say what *Gregory Nazianzen* doth of his Sister *Gorgonia*, that there is more fear least I should speak too little, then that I should speak too much. He was *a burning and shining light* in this our *Israel*, an *interpreter one of a thousand*: a man of excellent Ministerial abilities, a workman that *needed not to be ashamed, dividing aright the word of truth*. He was one that did study not only ὀρθοτομεῖν, but ὀρθοποδεῖν, not only to *preach well*, but to *live well*: His life was an excellent *commentary* upon his Sermons. As *Nazianzen* saith of *John Baptist* (who is called *The voice of the cryer*,) that he was *all voice*: a *voice* in his habit, a *voice* in his diet, a *voice* in his dwelling, a *voice* in his conversation, as well as in his preaching: So may I truly say of our Reverend Brother, he was *tota vox*, all voice; a *voice* in his *life* as well as in his *Doctrine*; he lived his own Sermons, and preached louder by his *good conversation* then by his *heavenly doctrine*. *Nam Vita Prædicatorum est vocalissima*. What *Ruffinus* saith of *Gregory Nazianzen*, may fitly be applied unto our *dear Brother*; He did those things himself which he taught to others, neither did he condemn himself by practising contrary to what he preached. He had not only *dona honoraria*, but *dona salutifera*: not only *gifts* for the good of others, but *graces* for the good of his own soul. There are many Ministers that have rare gifts, but they are like a *Pearl* in a *Toads-head*, because their lives give a lye to their Doctrines: But this our Reverend Brother had not only *gratias gratis datas*, but *gratias gratum facientes*, he was not only *learned* but *religious*, and (which is his highest commendation) he was an *humble Saint*.

μὴ τι τὴν ἀληθειαν ὑπερδραμωμεν αλλα τουναντιον, μη τι τὴς αληθειας ἐλλειπομεν.

Gregorius vir per omnia incomparabilis, qui verbo & operibus clarus splendididissimum lumen scientiæ Ecclesiæ præbuit, dum ea docuit quæ fecit, nec seipsum condemnavit agendo contraria quam docebat.

There are four things (saith *Luther*) that make a Minister, *Prayer*, *Reading*, *Meditation* and *Temptation*: Our Christian Brother was not only a man of *Prayer*, *Reading* and *Meditation*, but a man assaulted with many *Temptations*, with more I beleeve then many hundred of Ministers are. He was often buffeted by

by Satan, and therefore *more able to comfort them that were in trouble, by the comfort wherewith he himself was comforted of God.* And let me take the boldness to tell you, that he hath left a *writing* behind him, wherein he hath recorded all the *outgoings of God* towards him, and all the *experiences* of Gods shining with the *light* of his *countenance* upon him, and also of his *withdrawings* and *hiding* his face from him: He hath written down both the *Apogæum's* and *Perigæum's* (as I may so speak) both those times wherein God was at a *distance* from him, and when he *approached* neerer to him.

His desire to win souls to Christ by preaching was so great, that though he was head of a Colledge in *Cambridg*, and had no Ministeriall charge of his own, yet notwithstanding he preached *gratis* once every *Lords day* for many years together. The like is said in print of that Reverend and godly Minister Dr *Hill* late Master of *Trinity Colledge*.

Dr *Tuckney* in his Funerall Sermon of Dr *Hill*.

Here I must not forget what hath been told me since the preaching of this Sermon; That our *dear Brother*, in the ordinary course of his Ministry, had preached over the third Chapter to the *Philippians*, to the latter end of the verse immediatly before my Text: and behold how by the overruling *Providence of God* (unknown to me) it hath hapned, that the last *verse* of the same *Chapter* (which he left unfinished) was chosen for his *Funeral Sermon*. But though he lived not to preach of this verse, yet he now lives in Heaven, waiting for that blessed time, when his *vile body* shall be raised out of the grave, and be made like unto the *glorious body of Jesus Christ*.

Before he was Master of *Christs Colledge*, he preached three or four years *in this place*, six or seven years at *Saviours Southwark*, and for some time at *Andrews* in *Holburn*, to the great satisfaction of all the godly that waited upon his Ministry. And though he be now *dead*, yet he still *speaks*, not only by the *holiness* of his life and *graciousness* of his doctrine, but also by the many *Books* he hath left in print, in which you may behold a *fair character of his piety and Ministeriall abilites*. He was very orthodox, and sound in judgment, he had no *spiritual*

Lepoose in his head, witneſs thoſe two Books of his, *The Arraignment of Error*, and *A Vindication of the Rights of the Law, and Liberties of Grace*. He was of a publike ſpirit; witneſs that Book of his *A Word in ſeaſon to a ſinking Kingdom*. He was very carefull in admitting men and women to the Sacrament of the Lords Supper; witneſs that Book of his called, *The Wedding Garment*.

The time of his *ſickneſs* was *long*, *tedious* and *coſtly*; his *diſeaſes* many, very many, but his *patience* was exceeding great: he would uſually ſay, *That though the providences of God were dark towards him, yet he had light within*. A little before he died, he ſaid to one that was lifting him up, *Let me alone, let me lie quietly, for I have as much comfort as heart can hold*. The laſt time I was with him, I found him wonderfully *deſirous to be diſſolved and to be with Chriſt*: I heard him ſay, *Oh this vile carcaſs of mine, when will it give way that my ſoul may get out and go to my God? When will this rotten carcaſs be conſumed, that I may mount up to Heaven?* And when he ſaw any probable ſymptoms of death (which he called the *little creviſes* at which his ſoul did peep out) he was exceedingly joyfull.

It was his deſire to be buried without any Funeral pomp; which puts me in minde of a ſaying recorded in the life of *Pellican*, of an *Uncle* of his who would not be buried in his Scholaſtick habit (as the cuſtom then was) *teſtamento cavit ne aliter ſepeliretur quam ſimplex alius Chriſtianus*, He ordered it in his Will, to be buried as a private *Chriſtian*, and not as a *Doctor*; and the reaſon he gives is, becauſe he hoped *reſurrecturum ſe ad judicium, non ut Sacerdotem & Doctorem, ſed ut humilem Chriſtianum*, That he ſhould *riſe at the day of judgment, and appear before God, not as a Prieſt or Doctor, but as an humble Chriſtian*. This was the deſire and hope of our *Reverend Brother*, and this text that I have preached on, was matter of great rejoycing unto him whileſt he thought of that day when his *vile body*, ſubject to ſo many diſeaſes, ſhould be made *like unto the glorious body of Chriſt, according to the working, the mighty working* (as he three times repeated it) *whereby he is able*

Melchior Adamus in vita Pellicani.

able even to ſubdue all things unto himſelf. And ſo I leave him in the arms of his bleſſed Saviour, beſeeching God to make up this great loſs of him to the *Church of Chriſt* in generall, and to the *Univerſity* of *Cambridg* in particular.

FINIS.

TO THE
Memory of the Right Worſhipfull *SAMUEL BOLTON*, D.D.

late Maſter of *Chr.* Coll. in *Cambridg.*

COme, let our Petty brooks of ſorrow fall
Into a full ſwolne ſtream of generall
Sadneſs, in purſuit of that bleſt ſoul hence
Put off to the eternal confluence
And Ocean of goodneſs; Happy he
Whoſe grief is ſwallow'd in that bliſſefull ſea.
Weep we once more (whoſe Fathers haſt'ned death
And Church-eſtate expiring with their breath,
Make us a lower ſort of Orphans) we
Who found in Him ſtill freſheſt memory
Of whoſe we were, that tenderneſs of heart
Which the deceaſed ſpirits ſeem'd to impart.
And yet nor we nor ſhe (from whoſe torn breaſt
Death ſnatcht away th'indearing cloſe lodg'd gueſt,
Untimely, miſaccounting his years ſumme
And hudling up in's life, dayes yet to come.
Such were our hopes, and ſuch the promiſes
Of a firm tempers ſeeming healthfulneſs.)
Nor we nor ſhe to private loſs muſt pay,
What we ſhould in the common treaſure lay.
In univerſaller calamity,
There's ſacriledg in ſuch a privacy.
Such is the fright when the main body flies
Or gives ground, or when a Souldier ſpies
A breach in the chief-fortreſs; ſo were we
(Who fanci'd a bleſt perpetuity)

Appaled

Appaled when we ſaw his ſtrength decline
Whom we wiſht as immortal as divine.
The Colledg ſcarce could hear't, though by degrees
We were dril'd on into our miſeries.
Was it death's mercy, or deaths cruelty?
That we might feel, or fit our ſelves to dy?
We languiſh'd all the while in him, at laſt
Into th'Dead Colledg all our Fellow's paſt.
This grief's too ſtraight ſtill, and he little knew,
What the World ow'd, that thinks his tears undue.
Doth not, if ſuch a part of goodneſs fall,
Goodneſſes common ſpirit convey to all
A members ſadneſs? I'n't the Church throughout
Its body pained when an Eie's put out?
Where ſhall we now ſuch a meek *Moſes* finde
To recall wrangling Brethren to one minde?
Many will help it on, but who'le bemoan
A ſad Church rent into diviſion?
'Twas the work of a ſoul, as his, orecome
With benigne ſweetneſs, ſuch a one in whom
Dwelt th'image of full Goodneſs, as above
Calme and ſerene in its firm peace and love.
One to the World ſo dead that evermore
In the worlds things he ſeem'd ſtept out of doore,
As one that's gone for ſome few hours abroad,
Or whom ſome ſmall affairs call out of's road.
Then was he at his home, then onely free
When the employment was pure heavenly.
How naturally in ſpiritual diſcourſe
Was his ſpeech fluent, ready, without force
And unaffected, one might ſafely ſay,
Then he was in his temper, in's own way.
Like him who tyred with a barb'rous ſound
In a ſtrange country, happily hath found
One of his natives: now he may reflect
On his own home in's well known dialect.

View his divine attendance, his ſoul preſt
On meſſages to Heaven, and addreſt
To his immortal Fathers, not with words
Which malapert Buffons ſpeak to their Lords:
Nor peremptory ſaucineſs, built on
A fond God-levelling communion.
But in beſeeming reverence. By and by
(As toucht by'illapſes of Divinity)
Rais'd into heav'nly ardors: while juſt as
Bodies mov'd ſwifty, along where they paſs
By their own violence impreſs a motion
Ev'n on by-ſtanding dulneſs. His devotion
Rouz'd and enliv'ned all the neighbour hearts
By holy-magick touch more then the arts
Of Pulpit-Orators, more motive he
Snatcht our ſouls up by vigorous ſympathy.
Such was his zeal, a fire not nouriſhed
By earthy matter, purer then what's fed
By popular applauſe and baſeſt gain,
His zeal was of a farre more heav'ly ſtrain.
It ner'e gave fire to Cannon, nor did light
Muſquitiers matches: in no civil fight
Was it a conduct, or ere ſerv'd in flame
To burn diſſenters bodies or their Name.
Such ſearching fires earths mixture do proclaime.
When, like ſome wandring fires, from book to book
Skipt it? From *Paul* to *Littleton* or *Cook*?
'Twas pure and ſteady, powerfull, nor fierce.
By gentleneſs it had the might to pierce
A ſinners heart, aſham'd to ſee more ſenſe
In him then in himſelf who did th'offence.
In preaching, prayer and life we well might ſee
Divineneſs: Man now, in mortality.
Plead not, bleſt ſoul, againſt us, that th'art gone
As tyr'd with us dull to be wrought upon.
That thou mad'ſt haſt impatient of our ſtay
Who fondly loytring would not hie away.

'Tis

'Tis but our guilt, Hee's more Good now, nor farre,
Christs-Colledg Keeper ſtill and Tutelar.

J. SEDGWICK. Chr. Col. C.

An Epitaph on the truly Religious and Learned Doctor BOLTON Maſter of *Chriſts* Colledge in *Cambridg*.

TYr'd with a *Body*, and the *Age*, here lyes
One that was Holy, Learned, Juſt, and Wiſe;
Liv'd when the *Court* ſeem'd heavy, and the *See*
Grew proud, yet *Patience* preach'd and *Modeſty*.
Though *Fears* urg'd *Fears*, and *Hope* purſued *Hope*,
Pulpits 'gainſt *Pulpits* bandied, yet the ſcope
Both of His *Text* and *Life* was peace; fair Peace!
Heaven's *Legacy*, the buſie world's ſcorn'd *Eaſe!*
By taking *Care* of *Souls He* did not mean
Providing *Lordſhips* for his heirs; ſo clean,
So ſpotleſs were *his* Aimes: his greateſt *ſtore*,
Was *Love* and *Praiſe*; Promotion made him *Poor*.
'Twas not the practiſe of *his Zeal* to *Grone*
Againſt *Plurality* and neglect his *One*.
His *Matter* alwayes did become the *place*,
Diurnals never *turnd* the *ſecond Glaſſe*.
Call'd from the City, he ſucceed One
Turnd out by Death, Fates *Sequeſtration*:
Which *Place* he ſerv'd with chearfull Love and Care,
Firm Juſtice, open Candour, hearty Prayer,
(Free from baſe ſhriveled *Faction*, *hungry* ſtrife,)
Ev'n to the *loſs* of Riches, Health and Life.

Stay, Reader, and beſtow a *Tear*
On this *Duſty Fruitfull Bed*,
The *Spring* will then dwell *alwayes* here,
And *Violets* ner'e *hang* the *head*.

Pray,

Pray, the *Earth* may *lightly preſſe*
Her entruſted Urne below;
May the ſame *prayer* thy *Reliques bleſſe*,
When they ſhall *reſt*, as *his* do now.

T. STANDISH.

Upon the Death of the Pious and Learned SAMUEL BOLTON, Doctor of Divinity and Maſter of *Chriſts* Colledge in *Cambridg*.

NOt that my gadding Muſe affects to ſhew
Her courſer beauties to the common view;
Not that ſhe thinks ſuch harſh ill-tuned Layes,
As hers, are fit to celebrate thy praiſe;
Dares ſhe preſent theſe verſes; but as they
Who hundreds hold of others, yet do pay
Nought but a Pepper-corn: by this ſhe ſhowes
Though ſhe brings little, yet 'tis much ſhe owes
To thy dear Memory and honour'd Name,
Immortal BOLTON, Heir of laſting Fame.
Whoſe known deſerts and unreproved worth
Needs not her ſlender skill to blaze it forth:
But can commend it ſelf to after-times
Without the help of Elegiack Rimes.
Though others under braſſe and marble plac'd,
Keep not their Names and Titles undefac'd;
Though Monuments themſelves decay, and muſt
Confeſs their ruins, and reſolve to duſt;
Though all things elſe be ſubject to the Laws
Of fickle Change and Times devouring jaws;
Yet wiſdome hath a ne're decaying root
And vertuous pains bring everlaſting fruit:
And they that labour'd have and liv'd like Thee,
Their Names ſhall laſt to all eternity.

Of

Nor ſeems it ſtrange that vertuous men ſhould beſt
Oblivion ſcape, which oft involves the reſt
Of things and perſons, whoſe poor low deſires
Are not affected with ſuch high aſpires.
The Principles by which moſt men do move
Are private Intereſt and baſe ſelf-love:
So farre their friendſhip and their hate extends
It ſelf, as ſerves their own contracted ends.
Hence as that Earth-begotten brood which grew
From teeth which *Cadmus* in the furrowes threw,
Within a while by civil diſcord ſlain,
Return'd unto her Mother earth again
And ſcarce left any token to appear
To tell th'enſuing age that once they were:
So bad men quickly vaniſh, and are gone
Buried in earth and dark oblivion.
But thoſe like thee, whoſe more enlarged breaſt
With better thoughts and purer fire 's poſſeſt;
Who make themſelves no ſcope to which they bend
Their actions but the common good attend;
Cannot paſs unregarded hence but Fame
Ennobles and perpetuates their Name.
Who ere did to the infant world impart
Some ſignal benefit or uſefull art,
Had Temples built unto him: Hence aroſe
Ceres and *Bacchus* and ſuch gods as thoſe.
Would truth diſpenſe and piety admit
Of ſuch like Deities, 'twere farre more fit
T'account Thee one then thoſe that taught us how
To tread the winepreſs firſt and hold the plow:
Since this grand difference 'twixt thee we finde
And them; they fed the *body* thou the *minde*.

Wm W BRYCHE.

On the deplored Death of the Reverend Doctour SAMUEL BOLTON Master of *Christs* Colledge in *Cambridg*.

TO mourn in verſe, and write an Elegie,
Is even grown as common as to die;
Poëtick ſorrow ſerves but for a mask
To other paſſions; 'twere an eaſie task
For grief that's feigned, or at beſt but fain'd
To boaſt it ſelf in eloquent complaint.
But where internall ſorrow hath poſſeſt
The very vitals, and corrodes the breaſt
With inward care, where the oppreſſed heart
Doth inly languiſh with conſuming ſmart;
The ſoul is choaked, and the ſpirits ſpent
With mutual conflict, e're they finde a vent.
Such reall anguiſh, ſuch unfeigned grief,
Doth ſcarce admit the pitifull relief
Of ſighs and tears; ſuch dolour ſcarce affords
Imperfect ſentences, and broken words.
The caſe is ours, whom ſorrows violence
Hath ſtrongly touched with a vigorous ſenſe
Of our calamity: whoſe deep diſtreſs
Our mindes with grief aſtoniſh'd can't expreſs.
No wonder then in ſo juſt cauſe of tears
And ſad complaints, ſo little pomp appears
Of mournfull Elegies, and funerall ſongs;
This loſs doth more affect our hearts then tongues.
Our ſincere mourning ſeeks not after fame
In theſe juſt Rites; let others then proclaim
Their forced ſorrow with exalted cries,
Our reall grief makes ſilent Obſequies.

W. LEIGH.

Upon

Upon the Death of the Reverend, his never to be forgotten Friend, Dr Bolton Maſter of *Chriſts* Colledge in *Cambridg*.

IS Bolton dead? and ſhall not *England* weep,
That we no longer ſuch a *Saint* could keep.
Alas! the world not worthy was of Thee,
The *Saints* above did want thy companie.
Thy virtues, graces, praiſes, and thy worth,
No tongue alive is able to ſet forth.
Thou waſt a *burning*, and a *ſhining Light*
In this ovr *Orb*; few left which ſhine ſo bright.
Thy Miniſter'all Gifts, thy Zeal, were rare
Thy Piety, no leſs thy gifts in Pray'r.
And in a word (*Bleſt Soul!*) Thee to commend;
Thy Praiſe knows no beginning nor no end.

John Crofts Miniſt.
C. C. C.

FINIS.